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A Charm of Making

Anon

A purification of objects for ritual use and their transformation into magical items.

The area is prepared by placing a quantity of each element in the proper quarter, as well as preparing the altar in the usual way. If available, a cauldron (empty) is placed in the center of the circle. Candles are placed at each of the four corners and lit, progressing deosil from the east. Salt and water are blessed, and the celebrants are purified with them. A magic circle is cast, and watchtowers summoned. The god is then drawn down as follows:

[The priest stands before the alter in the Osiris position, arms crossed across chest and feet together. The Priestess kneels before him with face and arms upraised.]

PS:

> Hephaestus, forger of magic,
> descend upon this the body of thy priest and servant,
> lend us the strength of your arms.
>
> Prometheus, shaper of man,
> descend upon this the body of thy priest and servant,
> lend us your fire and foresight
>
> Morpheus, weaver of dreams,
> descend upon this the body of thy priest and servant,
> lend us your subtlety and vision

P:

> I am he, the shaper-god,
> forger, builder, artisan, smith.
> With strength and craft I form the world.

[The Priest helps the Priestess to rise, and she stands in the center of the circle in the god position, extending her arms outward and down, palms facing forward. The Priest kneels before her with head bowed.]

> Clotho, spinner of the strand of life
> Descend upon this the body of thy priestess and servant.
> Lend us your wheel of making.
>
> Hecate, caster of spells,
> Descend upon this the body of thy priestess and servant.
> Lend us the power of your magic.
>
> Aphrodite, goddess of love,
> Descend upon this the body of thy priestess and servant.
> Grant us eros, philos, aristos, agape.

PS:

> I am she, the weaver-goddess,
> Painter, poet, sculptor, witch.
> With art and love I form the world.

[The priestess extends her hands to the priest, and helps him rise. The priest cups both hands and scoops from the cauldron, then offers to the priestess.]

P:

> Drink now from the cauldron of Cerridwen, whose draughts bring knowledge, peace, and life.

[The priestess sips from the cupped hands, after which the priest drinks. The objects to be blessed are taken from the altar by the priest and moved widdershins to the west quarter, and immersed in the water there.]

P:

> Spirits of the west, in water born
> In cool waters cleanse these tools
> And wash from them all hurt and harm
> This I ask, this charge I lay,
> By oak and ash and bitter thorn.

[The objects are moved by the priestess to the south quarter and moved above the flames there.]

PS:

> Spirits of the south, in fire born
> In shining flames purify these tools
> And burn from them all impurities
> This I ask, this charge I lay,
> By oak and ash and bitter thorn.

[The objects are moved to the east quarter by the priest and moved through the incense smoke.]

P:

> Spirits of the east, in sweet air born
> In swirling winds polish these tools
> And sweep from them all phantasm and illusion
> This I ask, this charge I lay,
> By oak and ash and bitter thorn.

[The objects are moved to the altar by the priestess, and placed upon the pentacle.]

PS:

> Spirits of the north, in cool earth born
> In mother earth ground these tools
> And take from them all spirits dark
> This I ask, this charge I lay,
> By oak and ash and bitter thorn.

[The person consecrating the tools now offers an impromptu or prepared charge to the items, stating their purpose and mode of use. They are then taken up by the priestess and moved to the east quarter.]

PS:

> Spirits of the east, from the bright air come,
> Fill these tools with the swirling energies of the whirlwind
> Make them float like the breeze
> Spirits of air, hearken unto me,
> As I do will, so more it be.

[The tools are now taken up by the priest and moved to the south quarter.]

P:

> Spirits of the south, from wild fire come,
> Fill these tools with the burning energies of the flames
> Make them glow with bright fire
> Spirits of fire, hearken unto me,
> As I do will, so mote it be.

[The tools are now taken up by the priestess and moved to the west quarter.]

P:

> Spirits of the west, from soothing water come,
> Fill these tools with the calming energies of the warm rain
> Make them flow like the tide
> Spirits of water, hearken unto me,
> As I do will, so mote it be.

[The tools are now taken up by the priestess and moved to the altar.]

PS:

> Spirits of the north, from firm earth come,
> Fill these tools with the ordering energies of the growing crops
> Make them flourish like grapes on the vine
> Spirits of earth, hearken unto me,
> As I do will, so mote it be.

[The priest takes the tools from the altar and steps backwards. The priestess stands at the altar facing south towards the priest. The priest extends his right arm in parallel to the ground, between he and the priestess, with the tools in his hand.]

P:

> I am the god, ever desiring. I am the stag in the woods,
> I am the sun in the noonday sky, I am the lover in the dark.
> I offer passion, strength, devotion, and the swiftness of the hunt.

[The priestess extends her right arm in like fashion, and places her hand over that of the priest.]

PS:

> I am the goddess, ever nurturing.
> I am the tempting beauty of the maid,
> I am the quiet strength of the mother,
> I am the infinite wisdom of the crone.
> I offer life, love, warmth, and the fruitfulness of the fields.

[Both step towards each other, and turn their hands and arms so the fingers point upwards, and the palms facing their own chest, cupping the other's palm between and holding the tools. They clasp each other with their left arms.]

P&PS:

> Male and female, yin and yang, light and dark, action and stillness.
> Apart we are forever incomplete, but together we form one.
> In our joining we are blessed. In our union, the limitless energy
> of universe is released and captured here.

P:

> As I do will

PS:

> As I do will

P&PS:

> As we do will, so mote it be.

[The priest and priestess kiss, then release grasps. If the number and size of the tools precludes them being held in one hand simultaneously, the latter charging section should be repeated for each. The tools are replaced on the altar.Cakes and wine are blessed and consumed, and a period of relaxtion and rest follows. The watchtowers are then dismissed, and the circle opened.]

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